Let the motive for action be in the action itself, and not in the event.
—*The Bhagavad-Gita*

THEOSOPHY

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SIGNS OF THE CYCLE

IT is reasonable to think that during the interval of some eleven years between publication of H. P. Blavatsky's first book, *Isis Unveiled* (1877), and the appearance of her major work, *The Secret Doctrine* (1888), a substantial change took place in the mind of the West. The volumes of *Isis,* which engaged H.P.B.'s efforts at the launching of the Theosophical Movement in 1875, she dedicated to the Theosophical Society, which was, as she said, founded "to study the subjects on which they treat." This dedication, then, called attention to the agency created to awaken modern man to the truths of the Wisdom Religion. The dedication of *The Secret Doctrine* gave evidence that this awakening was taking place. H.P.B. declared in 1888: "This work I dedicate to all true Theosophists, in every country, and of every race, for they called it forth, and for them it was recorded."

A year later, in *Lucifer* (September, 1889), she gave an accounting of the impact of the Theosophical Movement on the world, speaking successively of its Three Objects and reporting the labors and fulfillments in their behalf. In the third section of this article, headed "Occultism," she made this categorical statement: "Though but a minority of our members are mystically inclined, yet, in point of fact, the key to all our successes as above enumerated is in our recognition of the fact of the Higher Self—colourless, cosmopolitan, unsectarian, sexless, unworldly, altruistic—and the doing of our work on that basis." She leaves absolutely no doubt but that this

"deeper realization of the Self" is indeed the *movement* she came to inaugurate and foster, and that from this stirring and inward tropism of the human spirit all other blessings flow. What was really at issue, here, she explained in a revealing passage in a letter to one of her colleagues: "Many are called, few are chosen. Unless they comply with the lines you speak of, traced originally by Masters, they *cannot* succeed. I can only show the way to those whose eyes are open to the truth, whose souls are full of altruism, charity, and love for the whole creation, and who think of themselves last."

These are the conditions of awakening and progress within the matrix, the very heart, of the Theosophical Movement. But what of the world? There was, it seems, another radius of beneficent influence opening the way to a more general awakening. Two months later, again in *Lucifer* (November, 1889), in her article, "The Tidal Wave," H.P.B. wrote broadly of "the great psychic and spiritual change now [then] taking place in the realm of the human soul." "It began," she added, "towards the very commencement of the now slowly vanishing last quarter of our century, and will end—so says a mystic prophecy—either for the weal or the woe of civilized humanity with the present cycle which will close in 1897." As both herald and unknown *agent provocateur* of this change, she wrote:

> Verily the Spirit in man, so long hidden out of public sight, so carefully concealed and so far exiled from the arena of modern learning, has at last awakened. It now asserts itself and is loudly redemanding its unrecognized yet ever legitimate rights. It refuses to be any longer trampled under the brutal foot of Materialism, speculated upon by the Churches, and made a fathomless source of income by those who have self-constituted themselves its universal custodians. . . .
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> Amid all this external discord and disorganization of social harmony; amid confusion and the weak and cowardly hesitations of the masses, tied down to the narrow frames of routine, propriety and cant; amid that late dead calm of public thought that had exiled from literature every reference to Soul and Spirit and their divine working during the whole middle period of our century—we hear a sound arising. Like a clear, definite, far-reaching note of promise, the voice of the great human Soul proclaims, in no longer timid tones, the rise and almost the resurrection of the human Spirit in the masses. It is now awakening in the foremost representatives of thought and learning; it speaks in the lowest as in the highest, and stimulates them all to action.
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> Today, the Spirit in man has returned like King Lear, from seeming insanity to its senses; and, raising its voice, it now speaks

> in those authoritative tones to which the men of old have listened in reverential silence through incalculable ages, until deafened by the din and roar of civilization and culture, they could hear it no longer. . . .

This was H.P.B.'s assay of the potentialities of the closing cycle of the nineteenth century, and also her clarion call to press its promise to the last measure of fulfillment. But what of the obstacles? Were there none but promising signs? The obstacles were many, and H.P.B. took full account of them in such books as *Isis* and *The Secret Doctrine*. It is to these texts—H.P.B.'s heroic attempt to cleanse the Augean stables of Materialism and Sacerdotalism—that we must turn for a measure of the forces opposed to the awakening spirit of man. In these books we find them arrayed at length, in all their brittle resolution, but never with any dismay on the part of the author. No Duryodhana, H.P.B. was never heard to declare that the forces of her Cause were "not sufficient," and she conducted herself as though defeat of the human spirit were a thing not to be thought of at all. She spoke out of a mind so filled with truth that it sometimes seems to the devoted reader, for all his apprehension, that victory is already accomplished and that truth is in the world to stay.

Was she wrong? We know that the enterprise she so heroically led, and with such disdain of deep betrayal, faltered and in some ways grew indifferent to its heart. The Theosophical Movement, which lost H.P.B.'s visible presence seventy-five years ago, might have accomplished far more. There is much in the tangled skein of history since that time for which Theosophists will have to answer. But let us note that, despite half-heartedness and wide neglect of H.P.B.'s clear Kshatriya intent, the Messenger of the Nineteenth Century has still some doughty champions. She is called Teacher by many humble disciples around the world, and her work and thought are living and growing realities still. The continuity of what she began in the world has never been broken, though for an interval it seemed to disappear. Nor can its strength be measured by the Duryodhanas of today.

And what of the wider world? Here the evidence is encouraging beyond compare. It is as though "The Tidal Wave" were truly written for this century, and not the last. Instead of stand-pat Materialism, hedged, here and there, by a few intuitive souls, the voices of distinguished scientists now often seem an echo of ancient intui-

tions of the reality of soul. Instead of bigots confirming the ignorant in their prejudices, many religious leaders are sowing doubts and asking questions. The very languages of science and religion are changing, and rapidly. The shock of dark historical forces conducted up to the present by old ways of thinking has brought horror and rebellion, opening avenues for new expressions of the spirit of man. The old authorities, once so magisterial and threatening in their apparent stability, are being challenged on every hand. The outward shell—the rigid forms erected by national egotism, cemented by individual selfishness and greed—remains as an uneasy monument to modern civilization, but its foundations are being eaten away by the very desperation and doubt of those whom it confines. And with all the hate abroad in the world, there are recognizable forces of unashamed altruism, of respect of man for man, and of resolute demand for peace and brotherhood that increase with every year.

The labors of the lovers of mankind have not been lost. The questions asked of false doctrines and misleading science have not been forgotten. The living structures of the vision of tomorrow, however unseen by those who give it nothing of their hearts, are growing continually. No effort vanishes from the world of causes; out of the furnace of man's collective life, as though from a universal travail, must come the cleansed intentions and forged capacities to make a better world for all.

ILLIMITABLE MAN

Time and again, by one way or another, men thought they had found methods to comprehend man as a whole—in his constitution, in his character, in his type of body structure, in the clinical entity. These ways bore fruit in limited measure, but the supposed entirety always proved to be an entirety within the one comprehensive, never objectivized entirety of being human, never this entirety itself. For man as a whole lies beyond any comprehensible objectivation. He is interminable—for himself, as a being, and for the scientist, as an object of knowledge. He remains open, so to speak. Man is always more than he knows, and can know, of himself.

—KARL JASPERS

EVOLUTION OF ATTITUDE

AS long as a man thinks it is possible to improve not only his lot but himself, it is evident that he acknowledges the fact of evolution. For the human member of the family of Life this evolution means much more than betterment of physical surroundings. It even goes beyond the acquirement of knowledge. For man, to evolve includes also a change of attitude based on an increased understanding of his entire nature. To look at life is to react to it, and the quality of such reaction is a measure of the individual's development.

Consider, for instance, the viewpoint of youth and the opposite, often antagonistic, attitude of age. The generalization is made, with some degree of accuracy, that youth is venturesome, age cautious; youth optimistic, age pessimistic. For purposes of argument let us assume that this is true. Does it not present an incongruity? Youth is inexperienced and, one might think, would be cautious. The unknown which lies ahead might well be considered as a potential source of danger, something to be feared. Age, on the other hand, "knows the ropes," should know what is possible of attainment, and should therefore be able to step forward with confidence. The mature individual is able to initiate a course of action based on previous experience, whereas the young person has only his hopes or dreams to serve as foundation for his acts.

The outsider, from his superior, because detached, vantage point, observes the young person with his enthusiasm, his whole-hearted commitment to a given course of conduct, and is grateful for the spontaneity which is so refreshing in contrast to the more pedestrian activity of an older person. This same outsider hesitates to dampen the spirit of youth, but often feels that some measure of caution, or at least a consideration of consequences, is needed. Yet the experience itself serves as instructor to the young. The benefit to be derived from what we term "self-induced and self-devised efforts" is undoubtedly greater than that resulting from those supervised activities where outside direction is all too apparent.

One of the gods of the Romans was Janus who is presented pictorially as having two faces, one looking to the future, the other to the past. This might be considered an ideal point of view, and one which is appropriate to adopt toward events and circumstances as they are presented to an individual by his karmic inheritance. But there is another significant aspect to the part played by this god in Roman culture. Janus was primarily the god of gates and doors, and hence of beginnings. All too often the older person feels that his life is drawing to a close and looks more and more frequently to the past, instead of seeing that there is always present the potentiality of a new approach, particularly the development of a new attitude. Instead of resisting change he has the opportunity to evaluate and direct that change on the basis of his past experience. When we encounter such an individual personally, or read of his activities, how truly inspiring such a life seems. And such a person never seems "old" in the generally accepted sense of the term. His years are not a restrictive force, and we are conscious only of the daring spirit and venturesome mind of one who exemplifies the idea of a continuing evolution.

We can see, then, that "young" and "old," though directly applicable to the body, also characterize the attitude of mind and the vitality of the feelings. Whatever a person's chronological age, if he is fearful of life's challenges or hide-bound in his prejudices, unwilling to change, he is "old"—hardening of the psychological arteries has set in. If, on the other hand, he meets life exuberantly, looking forward, not back (except as the backward glance may shed light on present experience), he is "young"—at least in spirit.

Acceptance of reincarnation as a "fact" provides the basis for continual growth; and the rationale of Theosophical psychology enables the "old" young-person to develop into the "young" old-person. An attitude of growth is always possible.

"THE SECRET DOCTRINE" AND ITS STUDY

Being extracts from the notes of personal teachings given by H. P. Blavatsky to private pupils during the years 1888 to 1891, included in a large manuscript volume left to me by my father, who was one of the pupils.

—P. G. BOWEN

H. P. B. was specially interesting upon the matter of "The Secret Doctrine" during the past week. I had better try to sort it all out and get it safely down on paper while it is fresh in my mind. As she said herself, it may be useful to someone thirty or forty years hence. *The Secret Doctrine* is only quite a small fragment of Esoteric Doctrine known to the higher members of the Occult Brotherhoods. It contains, she says, just as much as can be received by the world during this coming century. "The World" (she explained) means Man living in the Personal Nature. This "world" will find in the two volumes of the *S.D.* all its utmost comprehension can grasp, but no more. But this is not to say that the Disciple who is not living in "the world" cannot find any more in the book than the "world" finds. Every form, no matter how crude, contains the image of its "creator" concealed within it. So likewise does an author's work, no matter how obscure, contain the concealed image of the author's knowledge. . . . From this saying, I take it that the *S.D.* must contain all that H.P.B. knows herself, and a great deal more than that, seeing that much of it comes from men whose knowledge is immensely wider than hers. Furthermore, she implies unmistakably that another may well find knowledge in it which she does not possess herself. It is a stimulating thought to consider that it is possible that I myself may find in H.P.B.'s words knowledge of which she herself is unconscious. She dwelt on this idea a good deal. X said afterwards: "H.P.B. must be losing her grip," meaning, I suppose, confidence in her own knowledge. But . . . and . . . , myself, also, see her meaning better, I think. She is telling us with-

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NOTE.—These extracts from Mr. P. G. Bowen's notes on H.P.B.'s *Secret Doctrine*, taken from *The Theosophical Forum*, Aug., 1932, were reprinted in THEOSOPHY for May, 1955.

out a doubt not to anchor ourselves to her as the final authority, nor to anyone else, but to depend altogether upon our own widening perceptions.

(Later note on above: I was right. I put it to her direct and she nodded and smiled. It was worth something to get her approving smile!)

At last we have managed to get H.P.B. to put us right on the matter of the study of the *S.D.* Let me get it down while it is all fresh in mind. Reading the *S.D.* page by page as one reads any other book (she says) will only end us in confusion. The first thing to do, even if it takes years, is to get some grasp of the "Three Fundamental Principles" given in the Proem. Follow that up by study of the Recapitulation—the numbered items in the Summing Up to Volume I, Part I. Then take the Preliminary Notes (Vol. II) and the Conclusion (Vol. II). . . .

H.P.B. seems pretty definite about the importance of the teaching (in the Conclusion) relating to the times of coming of the Races and Sub-Races. She put it more plainly than usual that there is really no such thing as a future "coming" of races. "There is neither COMING nor PASSING, but eternal BECOMING," she says. The Fourth Root-race is still alive. So are the Third and Second and First—that is, their manifestations on our present plane of substance are present. I know what she means, I think, but it is beyond me to get it down in words. So likewise the Sixth Sub-Race is here, and the Sixth Root-Race, and the Seventh, and even people of the coming Rounds. After all, that's understandable. Disciples and Brothers and Adepts can't be people of the everyday Fifth Sub-Race, for the race is a state of evolution.

But she leaves no question but that, as far as humanity at large goes, we are hundreds of years (in time and space) from even the Sixth Sub-Race. I thought H.P.B. showed a peculiar anxiety in her insistence on this point. She hinted at "dangers and delusions" coming through ideas that the New Race had dawned definitely on the World. According to her the duration of a Sub-Race for humanity at large coincides with that of the Sidereal Year (the circle of the earth's axis—about 25,000 years). That puts the new race a long way off.

We have had a remarkable session on the study of the *S.D.* during the past three weeks. I must sort out my notes and get the result safely down before I lose them.

She talked a good deal about the "Fundamental Principles." She says: "If one imagines that one is going to get a satisfactory picture of the constitution of the Universe from the *S.D.* one will get only confusion from its study. It is not meant to give any such final verdict on existence, but to *lead towards the truth.*" She repeated this latter expression many times. It is worse than useless going to those whom we imagine to be advanced students (she said) and asking them to give us an "interpretation" of the *S.D.* They cannot do it. If they try, all they give are cut and dried exoteric renderings which do not remotely resemble the Truth. To accept such interpretation means anchoring ourselves to fixed ideas, whereas Truth lies beyond any ideas we can formulate or express. Exoteric interpretations are all very well, and she does not condemn them so long as they are taken as pointers for beginners, and are not accepted by them as anything more. Many persons who are in, or who will in the future be in, the T.S. are of course potentially incapable of any advance beyond the range of a common exoteric conception. But there are, and will be others, and for them she sets out the following and true way of approach to the *S.D.*

Come to the *S.D.* (she says) without any hope of getting the final Truth of existence from it, or with any idea other than seeing how far it may lead *towards* the Truth. See in study a means of exercising and developing the mind never touched by other studies. Observe the following rules.

No matter what one may study in the *S.D.* let the mind hold fast, as the basis of its ideation to the following ideas:

a) *The fundamental unity of all existence.* This unity is a thing altogether different from the common notion of unity—as when we say that a nation or an army is united; or that this planet is united to that by lines of magnetic force or the like. The teaching is not that. It is that existence is *one thing,* not any collection of things linked together. Fundamentally, there is ONE BEING. This Being has two aspects, positive and negative. The positive is Spirit, or *consciousness.* The negative is substance, the *subject* of consciousness. This Being is the Absolute in its primary manifestation. Being absolute there is nothing outside it. It is ALL BEING. It is indivisible, else it would not be absolute. If a portion could be separated, that remaining could not be absolute, because there would at once arise the question of *comparison* between it and the separated part. Comparison is incompatible with any idea of absoluteness. Therefore it

is clear that this fundamental One Existence, or Absolute Being, must be the Reality in every form there is. . . . (I said that though this was clear to me I did not think that many in the Lodges would grasp it. "Theosophy," she said, "is for those who can think, or for those who can drive themselves to think, not mental sluggards." H.P.B. has grown very mild of late. "Dumbskulls" used to be her name for the average student.)

The Atom, the Man, the God (she says) are each separately, as well as all collectively, Absolute Being in their last analysis, that is their *real individuality*. It is this idea which must be held always in the background of the mind to form the basis for every conception that arises from study of the *S.D.* The moment one lets it go (and it is most easy to do so when engaged in any of the many intricate aspects of the Esoteric Philosophy) the idea of separation supervenes, and the study loses its value.

b) The second idea to hold fast to is that *there is no dead matter*. Every last atom is alive. It cannot be otherwise, since every atom is itself fundamentally Absolute Being. Therefore there is no such thing as "spaces of ether," or Akasha, or call it what you like, in which angels and elementals disport themselves like trout in water. That's the common idea. The true idea shows every atom of substance, no matter of what plane, to be in itself a *life*.

c) The third basic idea to be held is that Man is the microcosm. As he is so, then all the Hierarchies of the Heavens exist within him. But in truth there is neither Macrocosm nor Microcosm but ONE EXISTENCE. Great and small are such only as viewed by a limited consciousness.

d) Fourth and last basic idea to be held is that expressed in the Great Hermetic Axiom. It really sums up and synthesizes all the others: "As is the inner, so is the outer; as is the great, so is the small; as it is above, so it is below; there is but One Life and Law: and he that worketh it is ONE. Nothing is inner, nothing is outer; nothing is great, nothing is small; nothing is high, nothing is low, in the Divine Economy."

No matter what one takes as study in the *S.D.* one must correlate it with those basic ideas.

I suggested that this is a kind of mental exercise which must be excessively fatiguing. H.P.B. smiled and nodded. One must not be a fool (she said) and drive oneself into the madhouse by attempting

too much at first. The brain is the instrument of waking consciousness, and every conscious mental picture formed means change and destruction of the atoms of the brain. Ordinary intellectual activity moves on well-beaten paths in the brain, and does not compel sudden adjustments and destructions in its substance. But this new kind of mental effort calls for something very different—the carving out of new "brain paths," the ranking in different order of the little brain lives. If forced injudiciously it may do serious physical harm to the brain.

This mode of thinking (she says) is what the Indians call *Jnana Yoga*. As one progresses in *Jnana Yoga* one finds conceptions arising which, though one is conscious of them, one cannot express nor yet formulate into any sort of mental picture. As time goes on these conceptions will form into mental pictures. This is a time to be on guard and refuse to be deluded with the idea that the new-found and wonderful picture must represent reality. It does not. As one works on, one finds the once admired picture growing dull and unsatisfying and finally fading out or being thrown away. This is another danger point, because for the moment one is left in a void without any conception to support one, and one may be tempted to revive the cast-off picture for want of a better to cling to. The true student will, however, work on unconcerned, and presently further formless gleams come, which again in time give rise to a larger and more beautiful picture than the last. But the learner will now know that no picture will ever represent the truth. This last splendid picture will grow dull and fade like the others. And so the process goes on, until at last the mind and its pictures are transcended and the learner enters and dwells in the world of no-form, but of which all forms are narrowed reflections.

The true student of *The Secret Doctrine* is a *Jnana Yogi,* and this Path of Yoga is the True Path for the Western student. It is to provide him with sign-posts on that Path that *The Secret Doctrine* has been written.

Later note: I have read over this rendering of her teaching to H.P.B., asking if I have got her aright. She called me a silly dumbskull to imagine anything can ever be put in words aright. But she smiled and nodded as well, and said I had really got it better than anyone else ever did, and better than she could do it herself.

I wonder why I am getting all this. It should be passed to the world, but I am too old ever to do it. I feel such a child to H.P.B. yet I am twenty years older than her in actual years.

She has changed much since I met her two years ago. It is marvelous how she holds up in the face of dire illness. If one knew nothing and believed nothing, H.P.B. would convince one that she is something away and beyond body and brain. I feel, especially during these last meetings since she has become so helpless bodily, that we are getting teachings from another and higher sphere. We seem to feel and know what she says rather than hear it with our bodily ears. X said much the same thing last night.

ROBERT BOWEN
19th April, 1891 *(Comdr.) R.N.*

FROM THE "PREFACE"

These truths are in no sense put forward as a *revelation;* nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history. For what is contained in this work is to be found scattered throughout thousands of volumes embodying the scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil. What is now attempted is to gather the oldest tenets together and to make them one harmonious and unbroken whole. The sole advantage which the writer has over her predecessors, is that she need not resort to personal speculations and theories. For this work is a partial statement of what she herself has been taught by more advanced students, supplemented, in a few details only, by the results of her own study and observation. The publication of many of the facts herein stated has been rendered necessary by the wild and fanciful speculations in which many Theosophists and students of mysticism have indulged, during the last few years, in their endeavor to, as they imagined, work out a complete system of thought from the few facts previously communicated to them.

It is needless to explain that this book is not the Secret Doctrine in its entirety, but a select number of fragments of its fundamental tenets, special attention being paid to some facts which have been seized upon by various writers, and distorted out of all resemblance to the truth.

—H. P. BLAVATSKY

letters • questions • comment

We are often told that every human being and every other point of consciousness in the universe has its own unique place and function in relation to the whole. Yet many people are privately in despair because they do not know what their real place should be. Just what can each of us do to find out and fulfill the special secret intention of his life?

Consideration of this question makes it evident that a student of Theosophy is likely to have a different approach and frequently a different answer from one whose basis of thought is some personal philosophy or religion. To speak of one's destiny involves a view of the nature of man, and implies as well a striving for philosophic understanding. This is not to suggest, however, that in order to formulate an acceptable solution one must be possessed of vast knowledge. If an individual were to postpone serious consideration of his place and purpose in life until he had gained what he might consider adequate powers of perception, the wait might be long indeed. Meantime, what would he be doing in those circumstances where his present opportunities lie?

While it may be difficult for those who are "privately in despair" to see any good in their situation, may we not recognize that here is someone who must now begin to ask basic questions about life and its purposes? The student of Theosophy is always encouraged when a friend or acquaintance asks such questions, for this means that he is beginning to look at his existence from the egoic viewpoint.

One approach might be to suggest that whatever one's present circumstances, they represent a "result," thereby opening the way to a consideration of what seems a universal law—that of cause and effect. If it can be agreed that present circumstances are truly effects, then it will be seen that the time for directing them is past. They *are,* and this is not a point of dispute, while our concern as self-conscious, choosing beings is with *causes.* Not causes past, however, for once an action is initiated, the impulse or motivating force cannot be recalled. It is useless to spend time in regrets and

recriminations. Rather, man's primary concern is with those causes he is now engendering, since only in this area is he a free agent. If our present situation can be seen as a result of prior causes, and especially if we can see that we made the choices which brought this situation about, then it must be apparent that this current scene is indeed our own. It represents our "unique place and function." Furthermore, it is the function or activity, rather than the particular place, which is of prime importance, so far as our own individual development is concerned.

How we "function in relation to the whole" is going to be determined by the extent to which we see ourselves as part of that whole. Many individuals feel a close attachment to members of their family, children and parents. While this may seem to be based on purely biological associations, and might be so explained on a scientific basis, in most people the sense of kinship goes far beyond mere physiological factors and, to a student of Theosophy, represents an association from prior incarnations. Others sense a larger area of interest and responsibility, and their activities may take them into civic or charitable works on a varying scale. For some few, even a world-view is possible; and while these obviously cannot be concerned with the minutiae of human problems, their commitment to the welfare of humanity is the directing force in any action taken on this scale.

Throughout all these differing patterns of action, there is one common role—the fulfilling of duty, which is also the unique function of each one. For each individual, doing his duty represents the accomplishment of his own particular karmic tasks; that is, in order to work out his own destiny, each man must complete the cycle of activity, must play out his own part to the end. It is quite possible for one to evade or shirk his responsibilities, but such evasion in itself brings results, both in the nature of the individual concerned and in the form which those undone tasks will subsequently assume. But if, in fact, what comes to a man is his own, it *will not be denied*. The experience will not be complete until the entire cycle of cause and effect is worked out. "Exhaust," we are told, "the law of karmic retribution." The man himself can expect only hindrances and frustrations until he meets his own destiny face to face and deals with it as only he can.

In the first issue of THEOSOPHY an article on H. P. Blavatsky presents these ideas:

> We know that self-sacrifice is not one of the adornments of life, but that it is life itself. In the light of that philosophy we know that human evolution, which may be summed up in the Discovery of the Self, is not alone through the conflict of blind forces nor through the stresses of a ruthless necessity, but that it is guided, directed, and sustained, by sacrifice. Not in one only, but in a hundred, places is that lesson taught, and if we have failed to receive it, the fault is not with the Teachers, who were also its exemplars, but with ourselves, and to our own loss. From the dawn of cosmic existence the note of self-sacrifice is always dominant and sustained. (Pp. 4-5.)

If one is not satisfied with his present situation in life, he can change it only by his own efforts. It might, in fact, be preferable to say that he can only *complete* it, and this by exhausting the impulse that went into its creation. If that self-sacrifice which represents his duty is seen as the way of life, then in time the circumstances will be recognized as opportunities. Their shape, form, and characteristics do not matter, but only the attitude assumed in dealing with them. To each one, the "real place" is where he now is, not where he might wish to be; and the "special secret intention of his life" is the growth and development of soul—not alone, but in company with, and in a reciprocal relationship to, all beings.

The wisdom which mankind seeks can be found in many places. One of the most ancient is in the utterances of the Buddha:

> Long is the night for him who cannot sleep. Long is the yojana (a ten mile distance) for him who is weary. Long the chain of birth and death for the foolish who do not know the true law.
>
> Continually grows the glory of that man who is wakeful and mindful, whose deeds are pure, whose acts are deliberate, who is self-controlled and who lives according to Law.
>
> By endeavour, by vigilance, by discipline and self-control, let the wise man make for himself an island which no flood can overwhelm.

INVOLVEMENT AND ESCAPE

> This Western mind of ours finds a difficulty in reconciling "changelessness" with "progression"; this is because of *Ahankara,* the tendency to identify ourselves with forms and conditions. Forms and conditions do change, but not of themselves; there is That which causes change to succeed change, and that is the indwelling spirit, which continually impels the instruments It has evolved towards further perfection. So progress and evolution mean an unfolding from within outward, a constant impulsion toward a better and better instrument for the use of the Spirit—the Self within.
>
> —ROBERT CROSBIE

CHANGING conditions envelop the Ego from the pre-natal state throughout life, then beyond "death" through post-mortem states to birth again—a complete life-cycle. This, in turn, is followed by numberless related life-cycles, or reincarnations.

The presence of the Ego, the "unknown quantity," makes any apparently simple situation complex. The baby's response to light, sound, shape, is apparent; but on the "unseen side" each response awakens memories in the nature acquired at birth. Every sensation experienced by the baby stimulates sense-memories. In chain-reaction, latent tendencies are roused to life, regaining by repetition their familiar strength, and building a sense of independent activity or egotism—the inception of *Ahankara,* false sense of Self. Witnessing this fascinating phenomenon, we say, with admiration, the baby is "developing a personality."

What is the personality? It is the totality of *skandhic sheaths* that constitute the vehicle of expression and experience for the Ego, serving to disguise the true character of the real Man in the masquerade of a lifetime. *Skanda,* according to *The Theosophical Glossary,* means:

> *Lit.,* "bundles," or groups of attributes; everything finite, inapplicable to the eternal and the absolute. There are five—esoterically, *seven*—attributes in every human living being, which are known as the *Pancha Skandhas.* These are (1) form, *rupa;* (2)

> perception, *vidana;* (3) consciousness, *sanjna;* (4) action, *sanskara;* (5) knowledge, *vidyana.* These unite at the birth of man and constitute his personality. After the maturity of these Skandhas, they begin to separate and weaken, and this is followed by *jaramarana,* or decrepitude and death.

The last sentence of this quotation provides a subtle key to an understanding of personality. It also suggests the statement of Buddha that "all compounds are perishable," and the words of Krishna in the *Gita*: "It is even a portion of myself which, having assumed life in this world of conditioned existence, draweth together the five senses and the mind in order that it may obtain a body and may leave it again. And those are carried by the Sovereign Lord to and from whatever body he enters or quits, even as the breeze bears the fragrance from the flower. Presiding over the eye, the ear, the touch, the taste, and the power of smelling, and also over the mind, he experienceth the objects of sense."

The Ego's involvement in a personality serves a dual purpose: a widening self-awareness through experiences gained; a raising up to a higher level of usefulness the elements of the "compound." But problems arise, primarily because both Ego and personality act—under Law—each "according to its own nature." The personality, reveals a life of its own which it fights to maintain; the Ego, sensing its true nature as "Sovereign Lord," and impatient to express its powers, ignorantly confuses its sense of Self with the power of the personality. As the sense of identification grows, problems increase, and the heart cannot still the wish for escape, the desire for freedom.

The desire for escape, however, may involve far-reaching dangers; yet when conditions are ripe, it takes place as naturally as steam escapes when water reaches the boiling point. The desire for freedom is expressed differently in the various stages of growth. For example, the child runs with utter abandon toward the edge of a cliff, blissfully ignorant of the danger and aware only of the freedom. The adolescent suddenly senses only the constraints of a natural family life, and his inward compulsion to take a stand against these restrictions expresses itself in resentment, protest, revolt—the youth failing to perceive the agonies endured by those sharing the family relationship. The adult, becoming burdened with responsibilities and being expected to conform to existing ideologies, faces a "moment of choice" when he must decide if he will compromise and submit to a life of frustration, or break the molds of mind that bind him to *patterns* of morality.

Freedom is essential to authentic action; for the decision-making faculty functions truly only when free. The awakened Will is the natural expression of the dignity of Self-conscious man, and, according to H. P. Blavatsky, suffering is the great awakener:

> Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death? (*S.D.* II, 475.)

Suffering stimulates the mind to question conditions for causes of one's own making, to examine one's motives for possible self-deception. A powerful attraction in one direction *may* result from a longing to escape the tedium of routine responsibilities. Escapism thus provides a seeming freedom, but it is a fractionation of the Soul and leads to a dead end, an impasse. Trapped, with no escape possible, a man may then turn to a concern with his motive. He may begin to feel a deep desire to know more about himself: *what* he is, *why* he is in this personality *now,* and *where* his circumstances lead.

Through a concatenation of causes, the evolutionary impasse may coincide with the maturing of the individual and a weakening of the feeling of identification with the personality, thus permitting a more detached view of its propensities and prejudices. At such times, these words of Mr. Judge may take on added meaning:

> There is only one life, one consciousness. It masquerades under all the different forms of sentient beings, and those varying forms with their intelligences mirror a portion of the *One Life,* thus producing in each a false idea of egoism. A continuance of belief in that false ego produces a continuance of ignorance, thus delaying salvation. The beginning of the effort to dissipate this false belief is the beginning of *the Path;* the total dissipation of it is the perfection of Yoga, or union with God. (*Notes on The Bhagavad-Gita,* p. 44.)

Additional advice by Mr. Judge is to "kill out the personal idea." Impersonal motives free the mind from attachment to results and are a step toward understanding the admonition found in the *Voice*: "Teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course." This attitude is not an effort to evade consequences or conditions, but to escape personal involvement in or identification with them. This attitude permits freedom to work for the good of others, for the "benefit of all mankind."

YOUTH FORUM

The absence of pain is commonly taken as a positive measure of the "good life." But it seems that human growth often occurs when pain or critical events threaten that comfortable equilibrium which is so praised by most men. Is pain a necessary catalyst in one's growth or maturation?

It is difficult to imagine a man wanting to stop what he is doing because he is *too* comfortable; as the question suggests, changes in the direction of one's life seem to result mainly from disturbance of normal routines. In this sense pain goads us to action, although it does not guarantee that there will be dignity or insight in what we feel compelled to do. Fear, anxiety, and remorse are all "normal" reactions which blind a person to the feelings and needs of others.

A short story by Franz Kafka, *The Metamorphosis,* is a study of the dehumanizing tendencies which dull the sympathetic feelings and perceptions so necessary in all human relationships. The story begins: "As Gregor Samsa awoke one morning from uneasy dreams he found himself transformed into a gigantic insect." Kafka then leads his reader through Gregor's routine and uneventful (insect) existence. As the story unfolds, so do the images of stereotyped portions of ourselves. We see the vitality drained from compassion and love by Gregor's acceptance of his condition and by his parents' initial disbelief, which changes from pity to hostility, then to disregard and indifference. After his metamorphosis, Gregor's longings and ideas about his future fade; gradually his thoughts become those of his insect body. Gregor eventually dies; his family forgets him and regains its former complacency and "happiness."

No question is asked about why or how these events have taken place. In terms of some life-value or ennobling activity, Kafka's tale produces nothing. It is simply a story of the "living dead."

Gregor's metamorphosis could easily be the prototype of karmic events which unfold in unpredictable patterns. This is the way in which so much pain comes to men—unwanted and unpredictable. The Samsa family could not bear to discover the significance behind

Gregor's tragedy; and at the price of insight into their condition, his parents returned to their previous shallow existence.

It seems reasonable to say that most (if not all) meaningful or significant encounters in life are preceded by work, struggle or tragedy. By not being deterred by the pain which attends anything worth doing, one may discover that his own personal difficulties are insignificant and not worth noticing. Then pain takes on different names. It is now the effort to fulfill a commitment, or to assume responsibility; or it is a sign that all is not finished and that there is work yet to do. When this happens, a man's wisdom and insight are measured by his ability to enter into the suffering and needs of other human beings. Perhaps one reason why the greatest minds of any age are rarely understood is that they see inchoate yearnings for freedom, happiness or justice long before they manifest, under repression, as symptoms of social disintegration. The pain of such men is of a different order from that experienced by other people.

For example, consider the life of a man like Pico della Mirandola. Here was a figure of cosmopolitan stature, born to a distinguished Renaissance family. At the age of twenty-four he offered to debate nine hundred propositions concerning the validity of existing knowledge before the most erudite men of his time. The debate was called off, but Pico nonetheless published his introduction, *Oration on the Dignity of Man*. His ground for making this comprehensive declaration about the nature and potential of man was that, in his own words,

> At long last . . . I feel that I have come to some understanding of why man is the most fortunate of living things and, consequently, deserving of all admiration; of what may be the condition in the hierarchy of beings assigned to him, which draws upon him the envy, not of the brutes alone, but of the astral beings and of the very intelligences which dwell beyond the confines of the world. A thing surpassing belief and smiting the soul with wonder. Still, how could it be otherwise? For it is on this ground that man is, with complete justice, considered and called a great miracle and a being worthy of all admiration.

Pico doesn't tell us much about the years of study which gave this work its subtlety, breadth, and force. So, instead of encountering the pain of his quest, we enjoy the symmetry of a mature mind coaching us in the rudiments of self-discovery.

It is difficult, therefore, to see how a man like Pico could ever be regarded as a cultural hero. There are no simple descriptions of his

magnificence, no popular "image" categories that really fit. Although he may have had a pervasive and lasting influence on Western thought, few may recognize him as a source of their ideas and inspiration.

Most pain is personal and not accompanied by the detached concern of men like Pico. A certain self-consciousness follows our discomfort and gnaws on the vital force of a man's life, inviting him to compromise when things start getting rough. But things are always going to be "rough," and will always hurt. The problem is to be able to accept personal abuse and defeat, to assimilate the pains and condemnation and rejection, and to admit error and limitation as inherent in almost every project worthy enough to undertake. This is the task which only the most matured portion of ourselves can bear. It demands perseverance and a one-pointedness which have no measure in ordinary terms. William Macneile Dixon wrote about this capacity in human beings when he said:

> The astonishing thing about the human being is not so much his intellect and bodily structure, profoundly mysterious as they are. The astonishing and least comprehensible thing about him is his range of vision; his gaze into the infinite distance; his lonely passion for ideas and ideals, far removed from his material surroundings and animal activities, and in no way suggested by them, yet for which, such is his affection, he is willing to endure toils and privations, to sacrifice pleasures, to disdain griefs and frustrations, for which, rating them in value above his own life, he will stand till he dies, the profound conviction he entertains that if nothing be worth dying for nothing is worth living for.

Perhaps the ideal needed to support a maturing mind will embrace, at least partially, the intellectual vigor of men like Pico and also a living tradition of individuals whose attainments approximate our own capacities—men whose lives clearly illustrate that both physical and mental endurance are largely conditioned by the idea a man has of himself. Steinbeck shows this in the *Grapes of Wrath,* as does Admiral Richard Byrd in his antarctic adventure, *Alone.* Such odysseys make much of our pain seem like simple exercises in growing up; but they also make it difficult to imagine how anything worth doing could be accomplished without pain and struggle.

on the lookout

"The Balavariani"

Readers familiar with various penetrations of the West by Eastern lore will be interested in the recent publication, *The Balavariani*, by D. M. Lang (University of California Press, 1966; $6.00). Professor of Caucasian Studies at the University of London, Dr. Lang sub-titles his book *A Buddhist Tale from the Christian East*. It is a Christianized version of the life of the Buddha. An introduction by I. V. Abuladze, of the Institute of Manuscripts, Tbilisi, Georgian S.S.R., surveys the literature on this subject, showing the links between the Georgian "Balavariani" and the Greek and Arabic versions. Prof. Abuladze begins:

> "Balavariani" is the Georgian name for the extremely popular early mediaeval work which circulated widely in the East and in the West, and is known in Greek literature under the title "The Life of Barlaam and Iosaph." This hagiographical work relates the feats of its two main heroes, Barlaam and Iosaph (in Georgian: Balahvar and Iodasaph), and their efforts in the cause of India's conversion to Christianity. . . .
>
> However, when we come to examine *Balavariani* from [the historical] standpoint, we discover that the history of India contains no such description of the country's conversion to Christianity as that given in our narrative. A detailed study of the romance shows that it is based on a freely adapted version of one of the accounts of the legendary life story of the Buddha—a book created within India itself. Consequently, before taking on the aspect of a work of hagiography, our *Balavariani* had a long path to travel.

The Buddha Becomes a Christian Saint

> It was no mere coincidence which led to the selection of a particular version of the life story of the Buddha, probably the *Lalita-vistara*, for adaptation in the form of a work of hagiography after it had already passed through various different cultural, religious and social environments. The selection of such a source as the basis for a work of Christian literature was justified by the fact that the life and teaching of the Buddha have a

number of points of resemblance to the life and teaching of Christ.

Before being recast as a work of hagiography, the Indian legend went through several phases of evolution. With the discovery of several episodes and fables in Manichaean manuscript fragments from Central Asia (written in Iranian and Old Turkish), it has become an established fact that the Buddha legend was well known in Iran. In this new environment, it must indisputably have undergone fresh modification.

Wide Influence of the Legend

The Introduction tells about the finding of several different versions of the story, probable dates of writing, philological studies, assessments of degree of authenticity, etc. *The Balavariani,* itself, consists of an account of "The Life of the Blessed Iodasaph," his conversion to Christianity, and thirteen fables reminiscent of the parables of Jesus, but based on Barlaam's teachings. Prof. Lang's preface contains passages of general interest:

The practical influence of the story of Barlaam and Josaphat is inestimable, extending over many centuries and many countries. Its advocacy of the ascetic way of life and renunciation of the world inspired the mediaeval Albigensian heretics, to such an extent that the work has sometimes been taken to be a Cathar document. Equally striking is the story's impact on the great Leo Tolstoy, as recounted in his own *Confession.* Among the influences which determined Tolstoy to turn his back on wealth, fame and even his own family, that of the Buddha's Great Renunciation was among the most compelling. Not only does Tolstoy relate in his *Confession* some of the episodes of the Bodhisattva Prince's Renunciation, including the Four Omens, but he even quotes verbatim from the book of Barlaam and Josaphat one of the most effective of the fables whereby Barlaam (Balahvar in the Georgian text) seeks to demonstrate the valueless nature of human life on earth.

Not Christian Saint at all—but Buddha

In spite of striking similarities between the pious career of St Josaphat and the traditional lives of Gautama Buddha, it was not until a century ago that the authenticity of this Christian cult was challenged, and definite proof produced to show that Barlaam and Josaphat were not early Christian saints at all, but legendary figures whose image was based on ancient Indian stories about the Bodhisattva prince and his Great Renunciation. Since that time a large number of articles and books have been devoted to comparative study and analysis of the many versions of the Barlaam and Josaphat story which survive in virtually all

countries of Christendom from Iceland to Ethiopia, from Poland to the Philippines. Even today, traces of the legend crop up in unexpected places.

In face of all this evidence of the diffusion of the Buddha's legendary life story and spiritual heritage throughout Christendom by the medium of the Barlaam and Josaphat legend, it is surprising to find writers on comparative religion who continue to devote entire volumes to listing the coincidental resemblances between Buddhism and Christianity, but without making any reference to Barlaam and Josaphat whatever.

We should always bear in mind that the Barlaam and Josaphat romance is not a direct translation of any Indian original, but represents the result of a long migration of the life story and teaching of the Buddha through several different religious and cultural environments, until the work took on its final Christian shape and colouring.

Legend of Barlaam and Josaphat in "Isis"

The foregoing, as we can see, adds little to that given by H.P.B. in *Isis Unveiled* (II, 579-81), except in details regarding later-found manuscripts and the frank admission that the legend of Barlaam and Josaphat is based on the life of Buddha. A comparison of Prof. Abuladze's historical précis and the account in *Isis* reveals many parallels. There is the following for example, from *Isis*:

In the general spoliation of Buddhism to make up the new Christian religion, it was not to be expected that so peerless a character as Gautama-Buddha would be left unappropriated. It was but natural that after taking his legendary history to fill out the blanks left in the fictitious story of Jesus, after using what they could of Christna's, they should take the man Sakya-muni and put him in their calendar under an *alias*. This they actually did, and the Hindu Saviour in due time appeared on the list of saints as Josaphat. . . .

"The religious romance called *The History of Barlaam and Josaphat* was, for several centuries, one of the most popular works in Christendom," says Col. Yule. "It was translated into all the chief European languages, including Scandinavian and Sclavonic tongues. . . . This story first appears among the works of St. John of Damascus, a theologian of the early part of the eighth century." Here then lies the secret of its origin, for this St. John, before he became a divine, held a high office at the court of the Khalif Abu Jafar Almansur, where he probably learned the story, and afterwards adapted it to the new orthodox necessities of the Buddha turned into a Christian saint.

H.P.B. adds that "the Christian legend is taken, in most of its

details, from the Ceylonese tradition; and that it was brought to the West by Marco Polo, who remarked that had Buddha been a Christian, "he would have been a great saint of our Lord Jesus Christ, so good and pure was the life he led." And Max Müller observes that "if he lived the life which is there described, few saints have a better claim to the title than Buddha; and no one either in the Greek or the Roman Church need be ashamed of having paid to his memory the honor that was intended for St. Josaphat, the prince, the hermit, and the saint."

The Joy of Living and the Art of Dying

A recent Pendle Hill Pamphlet, *Dear Gift of Life,* consists of excerpts from the journal of Bradford Smith, written after he knew that death was imminent. A member of the Society of Friends, Mr. Smith had been a teacher and had served with the Office of War Information during World War II; but his life-long concern was for world peace. The pamphlet is subtitled *A Man's Encounter with Death,* and of it Mark Van Doren remarks in the Foreword:

> No thoughtful reader of this pamphlet will ever again look at the world about him in quite the same way: taking things for granted, or dismissing them as humdrum, or failing to notice them at all. Neither of course will such a reader see everything that Bradford Smith did in the final months of his life. For he knew them to be final, and he prepared himself as perhaps no other man has ever done to live day by day so that no joyful secret of existence should be missed. Confronted by the certainty of death, and accepting it without a trace of trepidation or self-pity, he decided to live as if he were already in eternity. And in some unique way he was.
>
> Eternity did not mean for him, however, endless death. It meant endless life. Or better yet, it meant both: life as the light and death as the shadow that pursues it without ceasing. . . . Now his own nature simply joined with all nature in celebrating things as they are.

Life's Impact

Some passages show the quality and strength of character of the man. Bradford Smith observes:

> No one has reached maturity until he has learned to face the fact of his own death and shaped his way of living accordingly.
>
> Then the true perspective emerges. The preoccupation with material things, with accumulating goods or fame or power, is exposed.

Then each morning seems new and fresh, as indeed it is. Every flower, every leaf, every greeting from a friend, every letter from a distance, every poem and every song strikes with double impact, as if we were sensing it for the first and for the last time.

Once we accept the fact that we shall disappear, we also discover the larger self which relates us to our family and friends, to our neighborhood and community, to nation and humanity, and, indeed, to the whole creation out of which we have sprung. We are a part of all this, too, and death cannot entirely withdraw us from it. To the extent that we have poured ourselves into all these related groups and persons, we live on in them.

"The Fun of Living"

Seven months before his death, Mr. Smith wrote in his journal:

But why don't we speak more of the fun of living? It's fun to think, to read, to doze, to play music, to walk, to smell the new-mown hay or the moist air of a summer morning, just as the sun warms it. It's fun to drive a car, write a check, eat a meal, duck in out of the rain, run into a friend on the street, open a letter or write one, buy a new suit, make a pun, mow the lawn, have a bath, clean up the desk after a good day's work. What, in fact, isn't fun to do? Well, I could answer that. But most of the things I do are fun. Happy man!

Once you have faced the fact that you yourself are mortal, today's dawn, since it may be the last, comes with all the force and newness of the first, and so eternity is bent within the arc of personal experience. So time, though it threatens the great erasure, is itself erased.

Thoughts on Immortality

Reading *Dear Gift of Life* shows how a man who has lived in harmony with nature and in brotherliness toward his fellows can contemplate death with serenity. One final passage:

The connection between life and death is in the end a mystery, but it is real. Every evidence of nature shows that although particular lives must end, life itself goes on abundantly. Out of decay, out of the great wheel of the seasons new life comes, yet always dependent on the old. The dead plant transmits its seed to the future. Last year's leaves make a compost for this year's garden. The calf becomes a heifer, and being impregnated with living seed in its turn gives birth and then freshens and keeps up the bountiful flow of milk which nourishes our young. Both evolution and the necessity of eating tie us from the beginning of time to the animal and vegetable worlds as well as to the human. The mystery of the living seed ties us to an inheritance beyond recorded history. . . .

> Living is tough—that is one of its conditions. If we are willing to thank our Author for the gift of life, we cannot then beg him to change it from a sharp sword to a soft drink. The sword is both our spur and our protection. We have to be tough to face the blows, but thankful for the dear gift itself.

(*Dear Gift of Life* [45 cents] may be purchased from Pendle Hill Publications, Wallingford, Pa.)

More on ESP

Gradually, ESP phenomena are emerging as a serious matter for study and investigation on the part of scientists. The pressure of unexplained facts is providing some of the impetus. Writing in the Los Angeles *Times* (Jan. 17), Harry Nelson points out:

> Science's attempt to explain the wonders of the mind is bringing researchers face to face with something that most of them have scoffed at for generations—extrasensory perception.
>
> Whether ESP truly is something to be reckoned with or merely an illusion has never really been settled. But it soon may be if present research trends continue.
>
> The reason is that mind-probers, in their quest to learn the mechanisms of memory, the physiology of dreams and the meaning of madness, are being increasingly confronted with situations that uncannily seem to fit the ESP explanation.

"Gaps and Chasms"

Recognizing the mounting dilemma that would confront scientists in our country who continued to insist on a physical explanation for everything in the universe, H. P. Blavatsky describes the "intellectual Fall" and inevitable destruction of the "physical view" stronghold in these terms:

> They [the scientists] will be driven out of their position not by spiritual, theosophical, or any other physical or even mental phenomena, but simply by the enormous *gaps* and *chasms* that open daily and will still be opening before them, as one discovery follows the other, until they are finally knocked off their feet by the ninth wave of simple common sense. (*S.D.* I, 620.)

Psychic Nature Behind the Physical

While many scientists still feel that ESP phenomena will eventually be explained by physical laws not yet ascertained, a growing number indicate a willingness to consider the possibility of another dimension. Dr. J. B. Rhine, often quoted in Lookout, pointed out in a recent talk that "problems without physical explanation have

been largely ignored by Science." It is Dr. Rhine's belief that a psychic nature complements the physical. He says:

> If it is part of the universe we must study its energy, not make it a physical thing but learn how the interchange occurs, how it begins as a mental state and ends up having an effect on physical things.

In *The Secret Doctrine* (I, 45), H. P. Blavatsky indicates that scientists reach too soon the limits of their investigations because "they ignore the metaphysical abstractions which are the only conceivable cause of physical concretions." Phenomenalization occurs on this plane "by a process of conversion of metaphysics into physics, analogous to that by which steam can be condensed into water, and the water frozen into ice." The application of this principle would throw a strong light on many areas now shrouded in mystery.

Lifting the Veil of Matter

Dr. Rhine, then, seems in agreement with the following of H.P.B.'s observations regarding the scientists:

> The naturalists refuse to blend physics with metaphysics, the body with its informing soul and spirit, which they prefer ignoring. This is a matter of choice with some, while the minority strive very sensibly to enlarge the domain of physical science by trespassing on the forbidden ground of metaphysics, so distasteful to some materialists. These scientists are wise in their generation. For all their wonderful discoveries would go for nothing, and remain for ever *headless* bodies, unless they lift the veil of matter and strain their eyes to see *beyond*. Now that they have studied nature in the length, breadth, and thickness of her physical frame, it is time to remove the skeleton to the second plane and search within the unknown depths for the living and real entity, for its SUB-*stance*—the noumenon of evanescent matter. (*S.D.* I, 610.)

A Supplemental Dimension

Dr. Herbert Puryear, clinical psychologist, expressed views similar to those of Dr. Rhine at a symposium held last spring in Los Angeles. Dr. Puryear, who teaches at Trinity University in San Antonio and who has done extensive research on dream experience, believes that ESP phenomena could be applied to an explanation of dreams. He said: "The psychologist is conscious of the gap between scientists who accept only what is verifiable by the five senses and those who open the doors wider by assuming other forces are at work." In an interview reported in the Los Angeles *Times* (April

4, 1965), Dr. Puryear said: "Are others more scientific than I am because they don't talk about spiritual things? Scientists who think as I do are not discarding or replacing the scientific view. We are supplementing it with another dimension."

"Is There Life on Earth?"

Under this eye-catching heading, which requires three paragraphs to explain, the science editor of the New York *Herald Tribune,* Earl Ubell, writes (Feb. 27):

> The controversy over the possibility of life on Mars has burgeoned into a serious search for life on earth. That quest received its impetus from the 21 fuzzy pictures broadcast here from Mars by Mariner 4 last July. At that time, the apparently barren nature of the planet's red and green surface plus the extremely low atmospheric pressure, both revealed by Mariner 4, led to the speculation that not even a primitive plant could survive that hostile environment.
>
> Now three scientists have asked themselves the question: could Mariner 4 pictures have told earthlings that there was intelligent life on that distant planet to say nothing of primitive life? Suppose Mariner 4 had been sent here by Martians, could they decide from such photographs that New York City existed?
>
> Actually, the experiment has already been performed—by earthlings using the Tiros and Nimbus meteorological satellites which took pictures of the earth from distances of 260 to 580 miles. *Mariner 4 took its pictures from a distance no closer than 6,188 miles.* . . . [The three scientists] searched through several thousand pictures and found only two streaks that could be ascribed to intelligent beings: a recently completed interstate highway and a jet aircraft condensation trail.

New York City Non-Existent!

In examining the pictures, the scientists looked for straight line markings because man produces straight lines as part of his civilization, while nature only occasionally does. These straight lines include roads, railways, bridges, breakwaters, etc. Mr. Ubell continues:

> As the scientists reported in "Icarus," a journal of planetary science, they could find no trace of New York City. All the railroads and superhighways were completely invisible and they found no signs of bridges anywhere. In other pictures, they hunted for London, Paris, Los Angeles, Chicago, Tokyo, Calcutta and Cairo, all to no avail. The Key West Causeway, a long road set in water, was nowhere to be seen. But they did detect Interstate Highway 40 out of Memphis, although the city itself

appears as a blotch. They picked it up because the road surface, comparatively new, reflected a great deal of light and it was set in newly cut swath in a forest region. However, as if to offset that triumph, Nimbus I picked up an extremely long straight line off the northern coast of Morocco. From examination of maps, they decided it was a natural peninsula. Without a map to help them, they might not have been able to decide. And the jet trail? Maybe.

The obvious conclusion from the foregoing is that "if there were only simple biological organisms on Mars, the difficulty of establishing existence with photography alone becomes almost insurmountable," while to ascertain by the same means evidences of human life and civilization is also beyond the range of present probability.

Science-Fiction not so Fictitious

From a feature article in the New York *World Telegram* (Jan. 27) it is apparent that the science-fiction writer is often a prophet, frequently anticipating scientific discoveries by many decades. The article is based on an interview with John Campbell, editor of *Analog,* a science-fact, science-fiction magazine whose readers include some of the country's top scientists. (Albert Einstein was a subscriber.) Campbell, one of the pioneers and high priests of science-fiction, was among the first to de-emphasize bug-eyed monsters for stories with a credible scientific basis. He uses monsters merely as props to provide a stress situation. "The real story is human beings and how they react to things."

The *World-Telegram* article says:

> Some people have a mysterious power to make machines do things they supposedly are incapable of doing, to get results that physically are impossible. To most of us this represents mind over matter. To John Campbell it is an expression of what he calls subjective reality. . . .
>
> Now that science has caught up with the things that Campbell and his cohorts wearied of decades ago, science-fiction is looking to the future, ready to risk more bold and dangerous paths, ready to take on a bigger and more terrifying mystery than any yet conceived by the imaginative science-fiction mind. They now are ready to ponder the question: What is a human being?

What is Man?

> . . . To understand what a human being is, in all its implica-

tions, is disturbing to science, says Campbell. It calls for new concepts. It upsets traditional beliefs, and if there is anything science flinches from it is giving up its cherished beliefs.

> Science is quite orthodox. Orthodoxy applies to any field of professional endeavor. If you have a field you have orthodoxy. Any orthodoxy will reject an idea because it is new, whether it is good or not. . . . The result is that science usually runs 20 or 30 years behind what it could be doing. There is one thing I can do in science-fiction that can't be done in most mediums: I can challenge the postulates that the society is accepting without analysis.

Subjective Reality

To Mr. Campbell, subjective reality includes extrasensory perception, poltergeists, and dowsing. "The most efficient way to locate buried pipes under city streets is by using dowsing rods. Public utility crews are now using them all over the country." Unlike mere dabblers in psychic phenomena, Mr. Campbell is interested in the philosophic rationale behind such manifestations. For example:

> We know that human minds have a power which we call subjectivity. . . . It must be a function possible in the universe or the human mind could not have it. It is that level of the universe, one fragment of which occurs in human beings. Each person's subjective reality is different, as his biochemistry is different; one person can't accept a skin graft from another. *Yet it operates on the universal laws which each of us obeys.* It is not the dowsing rod that finds the buried pipe or water. It is the operator. The device isn't important except as a signal.

Campbell believes that with greater understanding of subjective reality, more will be understood about what a human being is. He states the difficulty: "What is a soul? Any definition involves the use of undefined terms. We have to define the difference between mind and brain."

Logic is not man's greatest power, according to Campbell. "A shark," he says, "is more logical than a human being. A shark has a limited system of instincts; he can't switch his behavior. A human being has more complex instincts; he can act in a manner contrary to his instincts. To act contrary to instinct must lead to developing new behavior patterns. A man sitting under an apple tree is hit on the head with an apple. What is the logical lesson? It is not to sit under apple trees. Newton did a nonlogical thing: he came up with the law of gravity."

Latest Findings on LSD

At the end of last month's item on psychedelic and hallucinogenic drugs, it was suggested that data on long-term psychological effects were not yet available. Now, however, reports have begun to come in—as, for example, that of Dr. Donald B. Louria, chairman of the New York Medical Society (The New York *Times,* March 30). Dr. Louria says that in the opinion of members of the Society, LSD is "the most dangerous of 'under the counter' drugs, including narcotics." The *Times* cites the basis for this opinion:

> The great danger in its use, he declared, is that just one experience with "acid" [as it is called] can produce permanent personality changes or prolonged psychological damage. . . . Seventy-five persons had been admitted to Bellevue Hospital in the last 12 months with acute psychoses induced by LSD. Most recovered within a week, but five of them—four with no previously recorded emotional difficulty—remained in a mental hospital a long time.
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> The hospital records showed that most of the LSD users were white middle-class youngsters living away from home. Half had used LSD only once, taking it on a sugar cube or dissolved in a soft drink. Twelve of the patients experienced "overwhelming fear" while under the influence of LSD, nine reported uncontrollable impulses toward violence, two attempted murder and one jumped in front of a subway train after "hearing a voice" that told him to. He escaped injury.

Unfortunately, LSD is compounded of readily accessible chemicals and many college students know the simple formula involved in its production. Here, as in the widespread use of hypnotism, we have an illustration of what results from an ignorant dabbling into the lower astral and psychic realms of man and nature. Madame Blavatsky explains that the astral region is the "psychic world of supersensuous perceptions and of deceptive sights—the world of mediums. . . . No blossom plucked in those regions has even yet been brought down to earth without its serpent coiled round the stem. It is the world of the *Great Illusion.*" It would seem, then, the height of rashness to seek such experiences prematurely.